

The McArthur Democrat.

VOL. 9.

M'ARTHUR, VINTON COUNTY, OHIO, APRIL 18, 1861.

NO. 35.

The McArthur Democrat.

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TERMS OF PUBLICATION.

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JOB WORK.

HANDBILLS, Showbills, Posters, Cards, Cir-
culars and all kinds of Blanks neatly executed,
on the shortest notice and at the lowest prices,
at this office.

Agents for the "Democrat."

The following gentlemen will receive and
receipt for subscriptions and advertise-
ments for this paper in Vinton County.

W. M. PATTERSON,	Hamden.
A. N. COZAD,	Allen'sville.
JOHN PRINE,	Seven Tp.
J. J. ALLISON,	Prattsville.
WM. CLARK,	Harrison Tp.
DR. A. D. JAMES,	Zaleski.
A. N. KOSKIS,	Vinton Furnace.
A. WESS,	Wilkesville.
EAGLE FURNACE CO.,	Eagle Furnace.
WM. WHITSTONE,	Albion Mills.
J. TAYLOR,	Mt. Pleasant.
JOHN STEVENS,	Eagle Township.

E. A. BRATTON,

ATTORNEY AT LAW,

McARTHUR O.,
Will practice in Vinton and adjoining
Counties.

D. F. BINGHAM, H. S. HAMILTON

BINGHAM & HAMILTON,

ATTORNEYS AT LAW

McArthur, Vinton Co., O.

Will practice in Vinton and adjoining
Counties. Prompt attention will be given to all
business entrusted to their care. Office in
Bratton's Building up stairs.

October 27, 1859.—110.

H. A. GUTHRIE, H. B. LACY

GUTHRIE & LACY,

ATTORNEYS AT LAW,

McARTHUR, VINTON COUNTY, OHIO.

Will practice in the several Courts of
Vinton and adjoining Counties.

CAREFUL ATTENTION GIVEN TO CONVEYANCING

O. T. GUNNING,

ATTORNEY AND COUNSELOR AT LAW

McArthur, Vinton County, Ohio.

Will practice in the Courts of Vinton and adjoining
Counties.—Jan. 8, 1861.—15.

EDWARD HOLLAND,

BOOT AND SHOE MAKER

(AT McDOWELL'S LATE STAND.)

Main Street, McArthur, Ohio.

HAVING returned to the place and opened a
shop at the above named place, he would re-
spectfully announce that he is prepared to fur-
nish customers with anything in his line at the
most reasonable rates, and hopes to merit and
receive the patronage of his old customers and
may now once for all which he is duty
thankful.

On Hand and for Sale

A large assortment of Boots and Shoes, made up
especially for this market by myself, and war-
ranted to be of the best quality.

August 18, 1860.—110.

H. C. MOORE, M. D.

Physician and Surgeon.

ALLENSVILLE, OHIO.

Offers his professional services to the citizens of
Alleensville, and vicinity.

January, 3.—177.

H. MONTGOMERY, O. A. MONTGOMERY

BIGGS HOUSE,

Front Street,

PORTSMOUTH, OHIO.

R. MONTGOMERY & SON, Proprietors

Nov. 3, 1859.—110.

HAMDEN TANNERY.

LEATHER FOR SALE.

Benjamin Dill

WOULD respectfully announce to the people
of this region that he has always on hand,
at his tannery, in Hamden, O., a large stock of
SOLE UPPER AND HARNESS
LEATHER.

and all other varieties usually manufactured in
this country, which he is prepared to sell at reas-
onable prices.

HIDES WANTED.—The highest market
price paid for hides.—dec10tf

M'ARTHUR

MARBLE AND STONE WORKS,

(OPPOSITE LANTY'S HOTEL)

McArthur, Ohio.

GEORGE JOHNSON, Manufacturer of

Tombs, Monuments, Head
and Foot Stones, Marble Mantels, Table
Blacks, &c. Also, Free-Stone Cops and Sills
for Windows and all other kind of
STONE WORK, and at the shortest notice,
and at prices that will defy competition in Vin-
ton or elsewhere in Ohio. My long experience in
the business, warrants me in saying that the
work will give entire satisfaction. Call and see
specimens.

November 26, 1860.—65.

THE ONLY PREPARATION

Having Proofs so Strong and Direct as to
EXPUL THE DOUBTS

OF ALL!

FOR Statesmen, Judges, Editors, Physicians of
the old schools as well as new, give to their
unquieted consciences, and recommend it for all
cases of eruptions, and diseases of the scalp and
hair; but all who have used it, unite in tes-
tifying that it will preserve the hair from be-
ing gray, and from falling out, and as a restor-
ative. Read the following:

St. Louis, July 10th, 1850.

O. J. Wood, Esq.: Dear Sir—Allow me the
pleasure and satisfaction to transmit to you the
beneficial effects of your Hair Restorative, after
a trial of five years. I commenced using your
Restorative in January, 1845, since which time
I have not been without a bottle on hand.
When I commenced the use my hair was quite
thin, and at least one-third gray. A few appli-
cations stopped its falling, and in three weeks
time there was not a gray hair to be found, nei-
ther has there been up to this time.

After my hair was completely restored, I con-
tinued its use by applying two or three times per
month. My hair has ever continued healthy,
soft and glossy, and my scalp perfectly free from
dandruff. I do not imagine the facts above
mentioned will be of any particular advantage
to you, or even flatter your vanity at this late
date, as I am well aware they are all well known
already, and even more wonderful ones through-
out the Union. I have occupied my time in trav-
eling the greater part of the past three years,
and have taken pride and pleasure in recom-
mending your Restorative and exhibiting its ef-
fects in my own case. In several instances I
have met with people that have pronounced it a
miraculous remedy, and that they had used it with-
out success. It is astonishing that people will
patronize an article of no reputation, when there
is one at hand that has been proved beyond a
doubt.

Apparently, some of these charlatans have not
brains enough to write an advertisement, as I
notice they have copied your words for word in
several instances, merely inserting some other
name in place of yours.

I have, within the past five years, seen and
talked with more than two thousand persons that
have used your preparation with perfect success—
some for baldness, gray hair, dandruff, scald
head, and every disease of the scalp and head
subject to.

I called to see you, personally, at your place
of business here, but learned you were living in
New York.

You are at liberty to publish this or to refer
parties to me. Any communication addressed
to me, care box 1260, will be promptly answered.

Yours, truly,

JAMES WHITE, M. D.

Dr. Wood: Dear Sir—Permit me to express
the obligations I am under for the entire restora-
tion of my hair to its original color about the
time of my arrival in the United States. It was
rapidly becoming gray, but upon the application
of your "Hair Restorative" it soon recovered its
original hue. I consider your Restorative as a
very wonderful invention, quite efficacious as
well as agreeable.

The Restorative is put up in bottles of 3 sizes,
viz: large, medium and small; the small bottle
costs 25 cents, and retails for one dollar per bottle;
the medium holds at least twenty percent more
in proportion than the small, retails for two dol-
lars per bottle; the large holds a quart, 40 per
cent more in proportion, and retails for three
dollars per bottle.

O. J. Wood & Co., Proprietors, 444 Broad-
way, New York, and 114 Market Street, St. Louis,
Mo.

And sold by all good Druggists and Fancy
Goods Dealers.

Ask for Prof. O. J. Wood's Hair Restorative,
as you value your money—yes, "baldness" takes
no other.

March 21, 1861.—15.

McARTHUR HOUSE,

MAIN STREET, McARTHUR, OHIO.

JAMES LANTZ, PROPRIETOR.

This house has just undergone repairs, and is
now open for the reception of visitors. It is lo-
cated only a few yards from the Court House,
and in the centre of business. No pains will
be spared to make the guests comfortable, and
prices to suit the times.

The Table shall be supplied with the best
the market affords.

The Stables are commodious and will be at-
tended to carefully.

Feb. 14th—177.

BAKERY

AND

CONFECTIONERY!

WM. A. JOHNSTON,

MANUFACTURER AND DEALER IN

CANDY, CONFECTIONERY,

CRACKERS, CAKES,

AND FRESH

BREAD.

Basement of Bratton's Building east of Court House

McARTHUR, OHIO.

Is now prepared to furnish customers with fresh
bread every day, delivered at their residences.
He also manufactures Cakes and Candies of
all kinds, and will be happy to supply families
or Wedding, Pic-Nic, or other parties, on short
notice.

Also, Groceries, Nut Lemons, &c., at
low and reasonable prices.

WANTED—BUTTER AND EGGS, for the
highest market prices will be paid.

FOR SALE—YEAST in quantities to suit
purchasers.

A long experience in the business enables him
to warrant satisfaction to all who may favor him
with their custom.

Dec. 27, 1860.—177.

NEW SPRING GOODS!

A. N. & J. W. COZAD,

Alleensville, Vinton Co., Ohio.

HAVE just received and offer for sale,
low for cash or country produce, a
large stock of Spring Goods, consisting in
part of

SATINETTS AND JEANS.

CASSIMERES AND TWEEDS

READY MADE CLOTHING,

BOOTS AND SHOES

Dresses, Prints, Cambrics, Bleached and

Brown Sheetings,

HATS AND CAPS.

Hardware, Queensware, and a choice lot of
Groceries.

Flows, Stoves and Hol-

low-ware. All kinds of
Produce taken in exchange
at fair prices.

March 28th—177.

DISSOLVE THE UNION.

Dissolve the Union! Who would part
The chain that binds us heart to heart?

Each link was forged by sainted sires
Amid the Revolution's fires;

And cooled—oh where so rich a flood—
In Warren's and in Sumter's blood.

Dissolve the Union! Be like France
When "Terror" reared her bloody lance,
And Man became destruction's child,
And Woman her partner with;

Danced in the life-blood of her Queen,
Beside the dreadful guillotine.

Dissolve the Union! Roll away
The spangled Flag of Glory's day;
Blot out the history of the brave,
And dedicate each Patriot's grave,

And then, above the wreck of years,
Quaff an eternity of tears.

Dissolve the Union! Can it be
That they who speak such words are free?
Great God! Did any die to save
Such scoundrel wretches from the grave—

When breast to breast, and brand to brand,
Our patriot-father's freed the land!

Dissolve the Union! Ho! Forbear!
The sword of Damocles is there;
Cut but the hair, and earth shall know
A darker, deadlier tale of war,

Than Harry's crimson page has told.
Since Nero's car in blood o'er rolled.

Dissolve the Union! Speak, ye hills,
Ye everlasting mountains, cry,
Shriek out, ye streams and mingling rills,
And ocean roar in agony;

Dead heroes! leap from Glory's sod!
And shield the manor of your God!

[From the Crisis.]

Is Slavery Forbidden by the

Bible.

LIGHT OUT OF DARKNESS.

So much has been said about slav-
ery being forbidden in the Bible, by
those who either have not examined
the subject, or do not understand the
teachings of that sacred volume, that
it seems a wonder that some compe-
tent person has not hitherto laid open
the scripture in reference to this im-
portant matter, and thus put to shame
the contending hypocrisy of that un-
washed mass of political preachers, pro-
fessing to be Christians, the burden of
whose every sermon or public speech,
in the pulpit or elsewhere, is the de-
nunciation of God's special wrath on
every slaveholder and almost on ev-
ery one who doubts their infallibility or
differs from their views.

The great mass of Christians have
submitted to receive their scripture
teachings at the hands of their pastors
—from those who professed to teach
by authority, and ought not therefore
to be held responsible for the false
and unscriptural doctrines of their
corrupt or ignorant teachers—who
must, of necessity, be either hypo-
crites or infidels.

By a careful examination of the
scripture, it will be seen that the fol-
lowing propositions may be laid down
as incontrovertible:

1. That slavery was established di-
rectly, not merely by the permission,
but by the actual authority and com-
mand of God himself.

2. That God himself instituted a
code of laws regulating slavery, which
have never been repealed.

3. That slavery existed throughout
that transcendently important period
where the world was governed by a
Theocracy or directly by God him-
self.

4. That it has continued during
the whole period while the canon of
scripture was being made up; and not
a word can be found in the Bible, old
or new Testament, condemning it in
terms, as such.

5. That, according to scripture, it
must continue to exist until the con-
summation of all things.

6. That the texts of scripture com-
monly relied on by abolitionists have
no relation to the subject.

7. That Christ and the Apostles
spent their lives among, and were
conversant with slavery; and not only
did not rebuke it, but gave directions
as to how both master and slave should
conduct themselves in their depart-
ment to each other.

If these positions can be establish-
ed, as it is believed they can, be most
incontrovertibly, political ministers,
professing to be Christians, will be
driven to renounce either the Bible
or abolition; or worse still, become
open and avowed hypocrites.

It is not intended to cast the slight-
est reproach on the mass of abolition-
ists—they are no doubt sincere—they
have been taught to believe that the
Bible condemns slavery as the sum-
mation of every crime a human being
can commit; and many of them have
been taught to think, and do think
that they are doing God a service

when they steal a slave or murder a
slaveholder.

The arguments and facts which fol-
low are addressed to those, and those
only, who profess to believe, and take
the scriptures as their guide and rule
of faith and practice—to those who
disbelieve the Bible, no arguments
will be addressed—the simple, unad-
orned scriptural view alone will
form the subject for consideration. Let
slavery stand or fall on the scriptures
are found to approve or condemn it.

This is the touchstone—if slavery can
not abide it, let it fall—"Let God be
true though every man be a liar."

The counting sneers, so common
among abolitionists, about the impro-
priety—the almost sacrilege, of quot-
ing the Bible in support of slavery,
rank high among the causes which
have produced this examination. It
seems so strange, not to say prepos-
terous, that it could be improper to
investigate the matter and see why
abolitionists were so much opposed
to their use in discussions on this
subject. The examination has shown
abundant reasons why abolitionists
should object to their use. But on
the other hand it has shown still more
abundantly why they ought to be
thoroughly examined by those who
believe them, and wish to be governed
by their precepts. Sneers should not
prevent any one from probing the
subject to the bottom, for when no
better argument than sneers exist, the
cause must be bad.

If the Bible was given by inspira-
tion of God, not only some parts, but
every part—every jot and tittle must
be true—and what was true four thou-
sand years ago, in an ethical point of
view, must be true to-day, and will
be true forever.

Right and wrong are immutable
principles, and independent of time
or place. God is the source of truth
and justice, and to a believer, a "Thus
saith the Lord," is all the argument
required. To this authority he bows
in meek submission and desires no
"higher law."

Let us now look at slavery a little
closer and see whether it be that "rob-
in damned" so often and pertinacious-
ly asserted that it may not be harbo-
red even another day, without produ-
cing a mass of moral putridity so rank
and gross as stops the nose, and cries
to Heaven for vengeance—whether
our brethren of the South have sinned
so past forgiveness that we should
"very have and let slip the dogs of
war" upon them.

Whatever may be thought or said
of slavery, a morbid sensibility evi-
dently pervades the public mind on
this exciting subject, and such is the
holy horror with which heated zeal-
ots behold it, that a candid hearing is
scarcely to be expected. Whoever has
the temerity to utter sentiments unfav-
orable to immediate and uncondi-
tional abolition is denounced as un-
christian and unchristian, and in some
hotbeds of abolition, scarcely deemed
worthy the common civilities of life.

The charge will not be retorted, for
it may be supposed possible that even
abolitionists may be Christians, though
they have strayed far from the Bible
and have much to repent of. In this
state of things there is an evident re-
luctance on the part of those who
wring their hands and pretend to have
shed floods of tears for the poor Af-
ricans, to a full and free discussion of
the scriptural bearing on the subject.

A few passages, disconnected with
their context, and having no relation
whatever to the subject, are seized
upon and thrust before the public eye
as if they alone were conclusive.

To those at all familiar with the Bi-
ble, it will be recollected that a limit-
ed slavery was established among the
Jews themselves, immediately after
the exodus from the land of Egypt,
wherein it was provided that if a man's
brother, being an Israelite, was sold
to him, he was required to treat him
kindly, and not as a bond servant—
his servitude, moreover, was limited
to six years, or at most to the year of
jubilee; when he should return with
his children to the possession of his
father; and it was the express com-
mand of God that they, the children
of Israel, should not be sold as bond
men; and yet, under certain circum-
stances, if he so elected, he should re-
main a servant forever. These por-
tions, thus sold on account of their po-
verty to their brethren, were only
slaves in the second degree or in a mi-
nuted form. It is true they were the
property of their masters for a certain
number of years; yet as they were
specially required "not to rule over
them with rigor," they may be passed
without further remark in order to
come at once to what the Bible says
of those who are bond men and bond-
women in sober earnest—slaves in the
strongest sense of that term.

In Leviticus (25th, verse 44 of ex-
posed) we have the direct and express

command of God as follows: "Both
thy bondmen and bondmaids, which
thou shalt have, shall be of the heath-
en that are around about you; of them
shall ye buy bondmen and bondmaids.

Moreover of the children of strangers
that do sojourn among you, of them
shall ye buy; and of their families that
are with you, which they began in
your land and they shall be your pos-
session. And ye shall take them as
an inheritance for your children after
you; to inherit them for a possession.
They shall be your bondmen forever."

This language is strong, clear, and
emphatic. It cannot be misunder-
stood. There is no circumlocution,
no evasion, or equivocation. It comes
directly and squarely to the point;
there is no way of avoiding its force,
except, indeed, by denying the Bible,
and substituting some "higher law"
than that promulgated in the oracles
of God.

It would be difficult in the whole
compass of our language to find words
which can describe slavery with more
clearness and force. It is no second
hand authority. It is introduced by
the strongest expression, "I am the Lord,
your God," and who shall dare gain-
say an order ushered in with so much
solemnity among the thunderings of
Sinai—placed on identically the same
footings as the Ten Commandments,
and still reposing on the same founda-
tion—neither having been repealed
or superseded in any part of the Bible
—the one more than the other, and if
the sacred decalogue is still binding,
so is the law of slavery as above laid
down.

In the passages above quoted we
find slavery not only recognised and
tolerated, but absolutely required. It
is not said ye may, but "ye shall" buy
"bond men and bond maids," which
were to be their possession forever;
and like other property, descend to
their children after them.

In the 21st chapter of Exodus, where
the punishment of various crimes is
provided for, such as smiting or curs-
ing father or mother, and many others
which are punished with death, it
goes on to say "and he that stealeth a
man and selleth him, or if he be
found in his hand, he shall be surely
put to death." But that all doubt
might be dissipated as to whether this
was intended to apply to slaves, it is
said a few verses after in the same
chapter, (verse 20) "And if a man
smite his servant or his maid with a
rod and he die under his hand he shall
surely be punished; (verse 21.) not-
withstanding if he continue a day or
two, he shall not be punished, for he
is his money."

Here we find the heaviest punish-
ment known to human laws, denounc-
ed against man stealing, while even
the killing of a servant or slave, pro-
vided he did not die suddenly, goes
altogether unpunished, because "he
is his money," showing beyond doubt
or controversy, that although they
might not steal a man, yet they might
purchase "bond men and bond women
of the heathen round about" them at
pleasure, and use them, too, almost
at pleasure—for the punishment in-
flicted for abusing bond servants was
trifling, compared to that inflicted for
similar offences against other men,
because "bond servants" were their
owners' money.

The mode of acquiring "bond men"
and "bond women" or slaves, (which
terms may be set down as synonymous
or convertible, for the mind of man
cannot conceive of more absolute
slavery, than that of bond men and
bond women who were the property
of their possessors, forever; and de-
scended to their children as an inheri-
tance—who might even be killed, if
not too suddenly, without punishment,
for the reason that "he is his money")
was various and underwent several
changes in after time.

The first seems to have been by
purchase, either from a creditor, re-
lent or other authorized person—but,
however, the authority to sell was ac-
quired, the sale seems to have been
held good.

When Joseph was forcibly sold a
slave into Egypt, no blame was attach-
ed to the Ishmaelites for purchasing
and again selling him to Potiphar,
nor to Potiphar for retaining posses-
sion of him; so far from this, indeed,
Potiphar was especially and greatly
blessed while the slave Joseph re-
mained under his roof.

Prisoners taken in their wars with
the heathen, were frequently made the
slaves of their conquerors, and some-
times, to express their complete de-
gradation, they are